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might benefit from the sentiment of certain of the Odes. In short, almost every poem of Horace is interesting and instructive and conveys a moral to which we may well give ear.

In Greek prose, Xenophon's *Anabasis* is interesting and instructive in many respects, and may well be followed by the student with maps of the country traversed by the ten thousand. Selections from Lucian possibly are the nearest approach to Horace in their broadening influence. The Greek drama probably is beyond the scope of reading which can be attempted in a general college course, and also appears to me less important now, since in the modern northern drama we have similar tendencies exhibited. The easy dialect of the *koiné* however is within the reach of the student, and at least a part of the New Testament may be read in the original. The greatest work of the literature of Hellas however is Homer; and here again in many American schools the *Iliad* only is read, possibly from the mistaken notion that it is easier reading, while the far more interesting *Odyssey* is slighted, though the latter with its tales of travel and adventures with giants and monsters, should especially appeal to the American boy, and is of far greater interest and educational value in its minute description of every day life at the early dawn of human history, and in its pictorial representations of divers occupations.

### REVIEWS

A Grammar of the Old Testament in Greek, according to the Septuagint. By Henry St. John Thackeray. Vol. I. Cambridge University Press (G. P. Putnam's Sons: New York): 1909. Pp. xx+325.

There is hardly any subject in which a teacher needs to rewrite his lectures oftener than in the Greek Testament. It is not quite safe to go before one's class without reading the morning paper. Even the least learned of periodicals is not to be lightly passed by; it may contain a photographic facsimile of a newly found piece of papyrus from the Egyptian rubbish heaps of the last century before, or the first century after, the Christian era. Such a document may contain one well-attested instance of the use of a peculiar Greek form by some merchant making out a bill, or may show some school boy, innocent of grammar and spelling, writing a letter home which will upset the learned theories of generations of scholars.

Some years ago we started on our study of Biblical Greek with a considerable list of Hebraisms which we have been gradually cutting off at both ends until precious little is left. We begin to say "so-called Hebraisms" or even "falsely so-called Hebraisms". Speaking of the labors of J. H. Moulton in this field, Thackeray says: "Anything which has ever been termed a Hebraism rouses his suspicion".

The term Biblical Greek is scarcely allowed, nor must we speak of the late Greek, the *Koinḗ*, as "vulgar" or "corrupt". Some things in classical Greek died, but they died as a seed dies to clear the way for the growth of a germ of new life hidden within.

We must differentiate between the Greek of the Septuagint and that of the New Testament, for the former is in large part a translation, not only literal but servile, from a language of alien type: while the latter is free composition in the colloquial, vernacular Greek of the people. The N. T. writers, like King James's translators, aimed to use a language "understood of the people".

The Jews of this period were a bilingual people: they used both Aramaic and Greek, with a little sprinkling of Latin in words introduced by Roman domination, e. g. names of coins and military officers. We still speak of a legion and a centurion.

But Greek was the conqueror of its conquerors, as Horace said, and held its own against foreign influences with characteristic vitality, and, above all other languages, has resisted the gnawing tooth of time.

Yet there is no blinking the fact that a great strain was put upon it in the use for which the Biblical writers and translators employed it. A translation-language is apt to be more or less warped in the process. Moreover, the expression of a whole range of new religious ideas foreign to Greek thought, while not affecting forms and syntax, produced a great change in the connotation of common Greek words. A word is more or less of a cup and holds what is put into it. In this sense there is a Biblical Greek. As Swete says in his Introduction to the Septuagint, "The manner of the LXX is not Greek". What idea would Thucydides, or even Aristotle have received from such a sentence as e. g. Mark 1.4 "John, the baptizer, came in the wilderness preaching baptism of repentance for remission of sins"? And yet nearly every word (except *βάπτισμα*) is a classical word in good and regular standing. As one of the old writers said: "It is a Greek body with a Hebrew soul".

These matters, however, are lexical, and the book before us is grammatical.

Thackeray's Grammar of the Septuagint covers a field hitherto almost unoccupied, though Swete's Introduction had given a condensed summary and the introduction to Conybeare and Stock's Selections from the Septuagint contains a clear and well-arranged statement of essentials of grammatical peculiarities.

The study of the Septuagint has come to its own, not only as a help to the study of the N. T., but also as representing an important period in the history of the Greek language in general. As was said by Kennedy in his Sources of New Testament Greek, "Every stage of a language is of paramount

importance for the history of the whole". As J. H. Moulton says in his epoch-making *Prolegomena*, "What has happened to our own particular study is only the discovery of its unity with the larger science which has been maturing steadily all the time. Biblical Greek was long supposed to be in a backwater; it has now been brought out into the full stream of progress".

The linguistic value of the Septuagint is heightened by the fact that it extends over about three centuries of time and exemplifies both vernacular and literary phases of the *κοινή*. Moreover, it affords a bridge, and sometimes the only bridge, between classical usage and Byzantine and modern Greek. The line of development thus becomes clear and unbroken.

The colloquial tendency at work in Greek as in all languages has been resisted at every step by the conservative literary tendency of writers who make correctness according to classical standards a conscious aim. The struggle is still going on in the schools and newspapers of Athens. So religious conservatism must have influenced the language of the Septuagint.

A scholarly treatment of the grammar of the group of writings comprised in the Greek O. T. has been a desideratum, and the present volume meets a real want. It is confined to Introduction, Orthography and Accidence and leaves us eager for the volume on syntax.

The author recognizes the complex nature of the language of the LXX, as made up largely of the *κοινή* element, but not disregarding the Semitic element. Without entering into minute detail, the book is not only scholarly in material and method, but clear in presentation and arrangement, and in the well-known fine typography of the Cambridge University Press. The Table of Verbs, and indeed the whole treatment of the verb-forms is a model of accuracy and clearness.

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A Short Grammar of the Greek New Testament.

By A. T. Robertson. New York: A. C. Armstrong and Son (1909). Pp. xxix+240.

Professor Robertson's N. T. Grammar starts from practically the same point of view as Mr. Thackeray in the book just reviewed; it explains in detail recent researches into the character of the *κοινή* and Hellenistic Greek, and especially emphasizes, as he says, "the main point . . . that the N. T. is written in the vernacular Greek of the time".

The book is planned for those who already know more or less of classical Greek. This is well, for the N. T. is no proper field for a novice.

The author seems to presuppose not only a knowledge of Greek but also of classes of manuscripts as 'Western', 'Neutral', etc., also the symbols of manuscripts, 'Aleph', 'B'.

Part I is Introduction. Part II takes up the study of forms and Part III syntax. There is a systematic effort to trace the history both of forms and syntax by reference to Sanskrit and to various Greek dialects, as well as to modern Greek. Less recognition is given to the LXX than might be expected in a historical treatment.

There is no continuous numbering of sections throughout the book, which would have made reference easier. Burton's Moods and Tenses, for example, shows the advantage of such numbering. The average student is not willing to wade through a solid page or two for the sake of finding the one small point which meets his difficulty.

The Greek is printed with remarkable accuracy, and the same should be said of the references to passages, a large number of which I have verified. As the old saying is: "Trifles make up perfection, but perfection is no trifle". There is evidence on every page of thorough, conscientious study not only of the N. T. itself but of the best books on the subject (witness the Bibliography).

It is sure to be a useful treatise, and will help to put N. T. study on a sound and scholarly basis. Most of the N. T. grammars heretofore published in this country have been either too elementary or too cumbersome, but exception should be made in favor of Professor Burton's book mentioned above, to which all N. T. students and teachers are indebted.

While giving cordial praise to Professor Robertson's work, I hope it may not seem ungracious to point out a few matters of which I have made note. One of the most valuable chapters is that on Principal Parts of some important Verbs. The list does not profess to be complete but might well have included the new presents *γρηγορέω*, *κρύβω*, *λιμπάνω* (rare), *νίπτω*, *ὀπτάνω* (-ομαι), *χύννω*. Under *ἤκω* the reference to Mk. 8.3 should come in the next line, after "*ἤκουσιν*", and *ἤκα* would then be unnecessary.

Somewhere mention ought to be made of *ἰδοὺ* already with this accent used as an interjection in Attic (perhaps p. 14. e.).

On p. 26.2 (f) repeats (b), and (g) repeats (e). On page 27 one looks in vain for *πρῶτός μου*, Jo. 1.15. On p. 35, at the close of (a), which speaks of three aorists in -κα, add: "and does not restrict their use to the singular number". P. 36, 1.7, is probably intended to read "The *ν* class (nasal class) comprises verbs inflected like both of the previous classes", i. e. both *ω*-verbs and *μ*-verbs. In connection with 39, l. 10 (see also p. 144, 3rd line from bottom) it should be noted that this combination of *ἔχω* with Aor. participle is not found in the N. T.

In the middle of p. 39 the statement that in the N. T. "*οἶδα* is conjugated regularly in singular and plural of the indicative" is misleading, especially as